A

DIALOGUE

BETWEEN

A SOVLDIER OF

BARVVICK, AND AN

English Chaplain: VVherein

are largely handled, and [illegible] open such

[illegible] are brought in for main-

[illegible] of Popish traditions

in our English Church;

HERE IS [illegible]

collected, as in a short Table to [illegible]

ticular corruptions yet remaining in our said

Church, with sundry other matters, neces-

sary to be knowne of all persons:

AND ALSO ANOTHER TABLE

of the bringing in of divers of the Popish and Su-

perstitious toyes, yet remaining, as before said;

The Authors names, the yeares of the Lord, The

Popes names, and the stuffe it selfe, as ap-

peareth, with the holinesse attributed to it.

Therefore the Lord of his mercy, send [illegible]

Doctrine into his Church; for Doctrine without

[illegible] of Vices, [illegible] with dissolute li[illegible]

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Miles Monopodios the Souldier, to his Captain, *Cornelius Theophilus.*

IN this Dialogue that I send unto you, if I doe seeme sometimes pleasant, know that it is not without some bitternesse of minde, as had the Prophets, when they had to doe with Halters and Neutrals: whose foolishnesse being counted great wisdome in the world, they did thus deride. If I seem too angry, and too hot and earnest, consider that it is not in mine owne cause or quarrell, but in Gods cause, in the cause of his servants, in the common cause of this whole Church of England: For which, how can we be too much carefull, earnest, and zealous? And I doe thinke assuredly, that God doth call us all by this controversie to a reckoning for our cold and carelesse trifling in Religion: by the which Atheisme, Papisme, and Lutheranisme strive against us faint souldiers, hoping for the victory. Therefore whom the Lord find to neither cold nor hot, he will surely vomit out. He that is not with me is against me, doth he say. But happy shall he be that fighteth manfully under his Captaine Christ, against the patched Antichrist: whose dregs whosoever drinketh, he is incontinently drunken therewith, be it little, be it much that he tasteth: as we may see by the Lordly Bishops, who now for the dregs and patches of Popery despise their fellow Ministers: and persecute those same persons, whom of late they loved as brethren, and bare Christs Crosse with them in the late persecutions.

Rev. 3. 16.
Luke 11. 23.

But if this Popery continue, they will be young Popes doubtlesse, and Popery it selfe will grow up againe: The wound of the first beast will be healed in that, that the second shall doe the same things, which the first hath done.

Therefore, let all good men labour all that they can to plucke up these wicked weedes of Popery, the remnants of Superstition and Idolatry. For Christs garden can never be purged cleane enough from

such poyson. For if any little twist of Antichrists inventions be left, the body will grow after-ward. It did so creepe vpon the beginning, like a little litle stalke, eating out the hearts of the great Nations, Kings and Emperours, and destroyed the Christian Congregations.

We Christians are commanded to abstaine from all shew of evill: and we are straitely charged, to have no parte with the whore of Babylon: neither to have any fellowship with the fruitlesse workes of darknesse, but to reprove them. And if they will not doe so, which will be counted the Pastours, the Doctors, and Leaders of the flocke, God can and will raise vp others, to pitie his cause, and to purge his Temple: as he hath done many times heretofore. For in the cleare light of the Gospell, God will have Bishops or Ministers, that shall be discerned from the people, by doctrine and conuersation, and not by garments of straunge fashion. The people are now to be instructed, and no longer with ceremonies to be mocked. Neither must a Priest of cloutes any longer be set before their eyes: but the messengers of God must be sought, to powre Gods Word into their hearts: the course whereof, whosoever stoppeth or hindereth, he shall heare his judgement whatsoever he be. Play you therefore the part of Cornelius as you have done heretofore. Call your Seruants and Souldiers to the knowledge of Christs Gospell. Cherish the true Preachers, of whom this world is unworthy: and though they should be murthered, as they are now robbed and imprisoned, yet let us with honour burie their bodies, as Joseph *did their Masters.*

MILES

Your old Seruant.

THE SPEAKERS.

Miles Monopodios *the Souldier, lame of one foote.*
Sir Bernard Blynkard, *a formall Priest, and a Lords Chaplaine.*

Miles.

WHat *Bernard* mine old Companion? Well met, I scarce knew thee, thou art so disguised and changed. Thou didst jet up and downe so solemnely in the Church, and so like an old Popish Prelate, that a great while I doubted of thee: what man? art thou so strange? hast thou forgotten mee? Thou hast a good marke whereby I must needs know thee: and if I had not beene, thou shouldest have had none eye this day to see withall.

Bern. Yes *Miles* I knew thee, and remember that thou wast ever an honest fellow towards me, and thou savest my life then, I confesse.

Mil. But *Bernard* I pray thee tell me of thine honestie, what was the cause that thou hast beene in so many changes of apparell this forenoone, now blacke, now white, now in silke and gold, and now at the length in this swooping black gowne, and this sarcenet flaunting tipper, wearing moe hornes also upon thy head, than ever did thy father, unlesse he were a man of the same Order: I pray thee, of good fellowship tell mee

how thou art come to this change, ſince thou left'ſt our company? for ſurely I have gotten nothing by my long ſervice but ſtripes and wounds, and now I muſt needs leave of this trade, becauſe I want my legges, and aſhamed I am to begge. I would therefore very fame enter into this thy glorious trade, wherein thou art ſo well trimmed and apparrelled, if I might do it ſafely. Belike thou wanteſt none other thing, for one quarter of thy gowne would make me a coate, and a ſleeve of thy Surpluce would make me a ſhirt. There muſt needs be plenty, where there is ſo great ſuperfluitie. And I that have lived in ſcarcitie, in perill and labour all my life long, would now in my old age, finde ſome eaſe and ſafety: as for our learnings, they are both alike, thou knoweſt, unleſſe of late thou haſt been at ſome Univerſitie.

Ber. No, I have beene at no Univerſitie; but in my Lords houſe a yeare onely, and I know that thou haſt more learning than I. But I muſt admoniſh thee of two things, the one touching me, the other thee: in thy talke thou muſt uſe me more reverently, and tie a Sir by your girdle when you ſpeake to me.

Mil. What in the weinyard, are you entred into the Order Knighthood? You were of late in the Order of the foure and twentie, amongſt the number of other good fellowes.

Ber. You may not thus jeſt with me, I am within the holy Orders of Prieſthood.

Mil. Is it even ſo Sir? Then will I poſe you. Of what Order I pray you? of the Order of *Aaron*, or of *Melchiſedecke*, or of the Popiſh Order? There was but one after the Order of *Melchiſedecke*, and the other ceaſed at Chriſt his comming: ſo that it were a denial of Chriſt to renew that Order. Therefore I ſuppoſe you are of the third, even of the Popiſh Order, and ſo me thought by your attire.

Ber. Nay, I would thou knewe'ſt it, I deſie the Pope, I am none of his Order, I know not what he is: whether a man, a woman, or a beaſt. No nor I care not, for I had none Orders at his hand. Therefore I am no Popiſh Prieſt, if thou lift to take it ſo.

Mil. Why Sir? Where the Devill then gate you your Orders, having ſo ſmall learning?

Ber.

Bern. Where? Of my Metropolitane, my Lord of *Canterburies* good grace. God save his grace, for hee helpeth many such as I am forth of the briers, with his Licences and Dispensations.

Mil. God send him better grace, and pardon him of his manifold sinnes, that promoteth you and such companions to this state.

Bern. Why man? thou knowest not what a state this is, for though he find us never so very doults, yet can he and the other Bishops by the laying on of their hands, give us the holy Ghost, for so said they to me and my fellowes; Hold, take the holy Ghost: so that I am no more of the lewde Laitie, but of the holy spiritualitie, and I have gotten a good Benefice or twaine, and am called Master Person, and may spend with the best man in our towne, and doe keepe company with Gentlemen of the country, in hawking, hunting, dicing, carding, and take my pleasure all the day long: so that I doe come to the Church sometime in the morning, and reade a little whiles dinner be made readie.

Mil. This is an easie Order that thou talkest on, if it be as good as it is easie: and I pray thee, how might I come into the same Order and state with thee?

Bern. I will tell thee all for old fellowships sake, and I will helpe thee to avow some for money: and that is the surest way. But if thou have no money, then must thou sawne upon some Gentleman, that either hath some impropriations, or other Benefices in his hand, or else by other meanes, to seeke some little gaine by it, or hath some in his gift. Get his Letters to the Bishop, and thou needest not doubt of Orders.

Mil. Yes, peradventure the lesse of my legge will be a hinderance, yet I thinke there be thousands in England, of whom Benefices are worse bestowed, for I will fight for the Realme, and the holy Church, as lame as I am.

Bern. I tell thee thy fighting will not serve thee, so thou hast the want of the comely wearing of thy gowne, thy Cape and thy Surplice will hinder thee.

Mil. VVhy sayest thou so? Such swooping cloathes will hide my stumpe foote.

Bern.

Bern. Nay I tell thee, My Lords the Bishops will have all things comely, and thou canst not goe in them, but thou wilt swinge them on the lame side evill favouredly.

Mil. Why foole? all the grace is in swinging, and swinging of them, and I can doe that decently. But I marvell how thou wanting thy finger and one of thy eyes wast admitted, for by the Popes law thou shouldest not have beene received?

Bern. Yes, by dispensation for money, and now is lesse danger, for there is no lifting, and therefore lesse money will serve.

Mil. But what is that I pray thee, whereof thou sayest thou wouldest admonish mee concerning my selfe? for I see that thou art come into an high estate above me, and hast gotten some other spirit, and therefore knowest much more now, then when thou wast a poore Souldier.

Bern. Thou dost use too much to scoffe at our Priestly apparrell, and our Church geare. This thou must leave, or else canst thou neither have benefice thy selfe, nor be welcome to any man of worship that taketh profit by Benefices. No, thou canst come to no company to be quiet, for there are very few that can agree to the *Genevians* fashion, to have nothing in the Church but naked walles, and a poore fellow in a bare gowne, telling a long tale, and brauling and chiding with all his auditorie. Nay my Lord, my Master will none of that. As for my Lord, I heard him say, that he could never go to any of these *Genevians* Sermons, that he came quiet home, but that there was ever somewhat that pricked his conscience, he thought alway, that they made their whole Sermon against him. But in the hearing of Mattins, Evensong and Prickfong at *Pauls*, or in my reading of my Service in his Chappell, he saith, he feeleth no such thing, for he is never touched, but goeth merrily to his dinner.

Note this.

1 Kin. 22. 8.

Mil. Thus said wicked *Ahab* by the good Prophet *Michaiah*, but as for me, I use to say nothing, but that I have heard good Preachers teach openly in the Pulpit, that all Popish Priests apparell are superstitious, and such Church ware as they did weare is infected with Idolatry. Wherefore as the Idolls themselves were detestable, and the Pope to all Christian

ſtian man, and to all true Engliſh hearts execrable: ſo all the monuments of Idolatry, and all the uſuall liveries and garments of theiridolatrous Prieſt, and Popes Chaplaine, ought to be rejected of the ſervants of Chriſt as abominable. And all that you ſay againſt the *Genevians*, might be brought againſt Chriſt and his diſciples in the ſame words and ſentences.

Bern. I know that you have learned this leſſon of the *London* Miniſters. But I have read a Booke of late, written by a Proctor for our Engliſh Prieſthood, which calleth them ſtarke fooles; and anſwereth them (I warrant you) in all points: I warrant you *Miles* he is a man of great authoritie, that dare ſo boldly revile them, and handle them like abjects, and the Lords the Biſhops doe take our parts againſt thoſe buſie fellowes, and keepe ſome of them in priſon, and put other from their livings. And I may tell thee in ſecret, if I had not found ſuch a Maſter to maintaine our Ceremonies, and alſo unleſſe the Biſhops had plaid the Lords in deede, theſe prating Preachers would have made ſome of us to have turned our tippets, and for very ſhame to have forſaken our Benifices, yea, if they had had liberty, but a little longer, they would have diſgraced my Lords Grace, the Archbiſhop of *Canterbury*, and have made all England to beleeve, that our gracious Metropolitane (whoſe glorious Grace, long might it laſt, for wee poore ignorant Prieſts ſhall never faile, *(unleſſe he fall)* had beene but an idoll Sheapheard, and an Engliſh Pope: and (which grieved the other Biſhops at the hearts) they began ſhrewdly to ſhake the Lordly ſtate of all the Clergy. They would not have a Biſhop nor a Miniſter knowne by his apparrell, *but by his Preaching*. A ſhameſull hereſie. They cry *Paſce, Paſce, Paſce*, I cannot tell what they meane. They would have men ſuch fooles to turne to that poore beggerly eſtate that was amongſt the Apoſtles, and alſo toyle and travell with the people, and braule and chide when any thing is amiſſe. But I tell thee plaine, they had then loſt the greateſt part of their number, a jolly ſort of gentlemen ſwooping in their ſarcenets, and many other good fellowes too. Therefore I doe account (with Maſter Examinator) all theſe poore beggerly London Miniſters ſtarke doults

Marke this.

A perilous hereſie.

and thrice fooles, for their Preachings, their Writings, and their beggerly living in their offices. I tell thee, my Lords the Biſhops that were their fellowes beyond the Seas in Queene *Maries* dayes are now aſhamed of them, and care not for their companies, they are ſo beggerly, ſo buſie bodies and will allow nothing but Gods Word in the Churches.

Obſerve.

Mil. But I pray thee Sir *Bernard*, in what part of his Book doth your Maſter Examinator call them fooles?

Bern. Marry at the firſt word, and applieth *Salomon* very eloquently (as I heard Maſter Doctor ſay) to ſerve his purpoſe.

Mil. Is this Maſter Doctors eloquence? hee had neede to have great corners in his Cap to hide his Aſſes eares. Let him not begin his Oration thus among Souldiers. But what is the cauſe I pray you, that you and your Maſter of Ceremonies, dare ſo proudly (at the firſt chop) call Gods Miniſters and faithfull Teachers of his holy Word in London fooles? Let me talke with you a little for old fellowſhips ſake. Is it becauſe they have laboured ſo faithfully to feede the flocke of Chriſt (which you mocke with *Paſce, Paſce*) that few can be named comparable to them, in paines, in travells, in perills and diligence? Maſter Examinator (whoſoever hee was) ſhould not thus againſt reaſon, have railed on ſuch, whom their very enemies the Papiſts doe reverence for their paines, their care and diligence. Aske at the Churches of *Antline, Peter Bartholmew*, and at other Churches alſo, what painefull travells from time to time, they have ſuſtained: what perills in the plague they adventured, have not the poore ſicke perſons and priſoners by them beene comforted, and the people moſt diligently inſtructed? If this be true (as it is moſt true) for the reverence of him, whoſe ſervants they are, they ſhould have beene more gently handled, and more brotherly anſwered, then thus to have beene called fooles at the firſt word, though in ſome points they had failed as men, and not ſatisfied the great wiſedome of Maſter Examinator. Neither doth the Retoricall Art of your Maſter teach him thus rudely to begin, with them whom he ſhould perſwade: neither Chriſtian charitie (if either of you were ever entred into that Schoole)

Schoole) doth permit you to call your brother foole, as you may reade in our Saviour Chriſt his firſt Sermon, *Matth.* 5. 22. which he beginneth with bleſſing, and not with brawling.

Bern. Maſter Examinator is a wiſe Gentleman, and hee ſaw ſome cauſe, why he called them fooles, I warrant you.

Mil. I grant that it is counted a fault amongſt the wiſe of the world, to be ſo earneſtly and diligently occupied in preaching. And for this cauſe the wiſe kinſman of Chriſt, *called him mad*, and would needs binde him: and therefore your high Prieſts who are the accuſers, Jaylors, and Judges to theſe perſecuted perſons, preach ſo ſeldome. But the Spirit of God giveth another commandement, ſaying: *I charge thee therefore before God, and his Sonne Jeſus Chriſt, which ſhall judge the quicke and the dead at his appearing, and in his kingdome: Preach the word, be inſtant in ſeaſon, and out of ſeaſon: improve, rebuke, exhort with all long ſuffering and doctrine.* This, and ſuch like commandements of God, hath cauſed theſe good men, and many others of their ſort, to take their lives in their hands, as *Job* ſpeaketh: ſome to loſe their lives, and all to jeopard their lives in that late plague of *London*, when you (foure hundred Gentlemen) fled from your cures, and hired Journymen in your places: At what time theſe men ſhewed themſelves the good ſhepheards, jeoparding their lives for the ſheepe, and you were found hirelings, taking ſtill the gaine, but flying from the perills. Joh. 10. 20. 2 Tim. 4. 1, 2.

Is this ſay you the cauſe: Or is it rather for that they rebuked Popery, Idolatry, and all kinde of ſinne ſo ſharpely, and were ſo fervent and zealous? With the which earneſtneſſe againſt ſinne, ſuperſtition and hypocriſie, the halting Goſpellers, and luke-warme worldlings muſt needs be offended, and count them fooles and madmen, as *Feſtus* did *Paul*, and the old world the Prophets. For the wiſedome of God in his ſervants, hath ever in this point, by the world beene counted folly. And alwayes the politike wiſe gentlemen, count it their ſafetie, to be like in religion, with the multitude. Acts 26. 24.

And therefore are bold to mixt together many religions of Chriſt and Antichriſt, of God and the Devill: yea and ſome of them dare ſay, that both were good, and both in their times to

be obeyed. O miſerable blindneſſe, that now, when light is come into the world, men will not caſt away the workes and fruits of darkeneſſe and repent of them.

If I knew what your Proctor were, whether hee be a Prieſt of the Popiſh Order, or a man of the lay and lewd ſort, as the Papiſts are wont to terme them, I could ſhew in him greater leudneſſe, and meare folly, then he can prove in them. But becauſe I doe not know his perſon, I will anſwer the cauſe of Chriſts ſervants, and let him and you alone to your Lord and Maſter: giving you both warning, that you ſhall give an anſwer before the great Judge, for that which you doe or ſay againſt theſe his little ones, whom yee call fooles. But to the matter, anſwer me plaine. Is it not meete that they, which ſhould bring others to the obedience of Chriſt, ſhould firſt practiſe in themſelves the ſame obedience? *and that they ſhould doe nothing without the warrant and commandement of Chriſt?* that ſo not onely by doctrine, but alſo by their example of obedience, they may teach their Auditors onely to depend upon Chriſt.

A good patterne for them that are, or ſhall be Paſtors, Joh. 10. 4.

Bern. No man will deny this thing to be meete and reaſonable.

Mil. This is the ſumme of the requeſt and ſupplication of the Godly Miniſters of London (as farre as I can heare) that after ſo long Preaching of Chriſt in London (almoſt theſe thirtie yeares) they may put in practiſe, the Doctrine of Chriſt, and Miniſter his holy Sacraments in that ſimplicitie, that Chriſt and his Apoſtles hath left them, without the Ceremonies and garments abuſed by the Papiſts (the enemies of Chriſts Goſpell) which cannot in any wiſe make for edification in Chriſt.

The requeſt of the godly Miniſters.

Bern. I cannot reaſon with Scriptures (fellow *Miles*) but me thinke that they are ſtarke fooles, that will looſe ſo good livings, for a cap of two ſhillings, or a Surpluce that ſhall coſt them nothing.

Mil. Oh old *Bernard*, thou ſpeakeſt groſely, according to thy capacity. But by the ſame Chapter of *Solomon*, wee that fight againſt Antichriſt may exhort you, that you be not like dogges, turne to your vomite of beggerly traditions, and Po-

piſh

piſh traſh, for ſo uſe the fooles to returne to their fooliſhneſſe, ſaith *Solomon.* And wee counſell you eftſoone, to learne of the Word of God, what is the true wiſedome, and to embrace this wiſedome, once knowne, and to ſtrive for it unto the death, as the Scripture exhorteth in another place; for hath not God made the wiſdome of the world fooliſhneſſe? Doth he not ſay, that *he will caſt away the wiſedome of the Wiſe and deſtroyed it?* and that he will take the wiſe in their owne wilineſſe? and that the fooliſhneſſe of God is wiſer than man? and *God hath not called many Wiſe after the fleſh, but hath choſen the fooliſh things of the world to confound the wiſe, and the weake to confound the ſtrong, and vile things in the World and deſpiſed, that no fleſh ſhould rejoyce? Wherefore We muſt ſeeke firſt of all the true wiſedome, Which reſteth not in mans braine, but in Gods breaſt,* which he hath by his Word uttered unto man, and is otherwiſe altogether hid from him, as the Lord ſpeaketh by his Prophet *Iſaiah* ſaying, *My thoughts are not your thoughts, neither my wayes your Wayes, ſaith the Lord, for as the heavens are higher then the earth, ſo are my Wayes higher than your wayes, and my thoughts above your thoughts.* Then muſt wee runne to the Word of God onely, to know which is the wiſedome that God alloweth, that is, to hearken unto the Lawes and Ordinances that God doth teach, and to put nothing to his Word, nor take any thing there-from, *Deut.*4.2. & *Dout.* 12.32.

1 Cor.1.19. 25,26,27.

Eſay 55. 8.9.

Bern. It was never good world with us Prieſts, ſince every Souldier and every Servingman could talke ſo much of the Scripture; and theſe fooliſh Miniſters are the cauſe thereof, which would make all men as wiſe as themſelves.

Mil. Of our ſtate, and ſuch as you be, (which can onely be knowne by cloutes and garments, and neither can teach nor will learne) we will ſpeake anon. But marke thou this matter that wee have in hand. This is the true wiſdome allowed before God and all good men, to ſeeke counſell at Gods Word, and to ſuſpect our wits of fooliſhneſſe, according to the ſaying of *Solomon. That the wiſe man heareth counſell, though the foole ſeeke no further, but thinke his*

Prov.19. 20,21. Psal.19.7. *owne way right.* Againe saith he: *Heare counsell and receive instruction, that thou mayst be wise in the latter end. For many devises are in mans heart, but the counsell of the Lord shall stand.* It is the counsell of the Lord and his word, that bringeth wisedome to the simple, saith *David.* This counsell of the Lord

Psal.119. 9. *teacheth the young man to direct his wayes, and maketh the child wiser than his teacher,* that knoweth not the will of the Lord. For as this is the onely ground of true wisedome, to know Gods will, *and therein to rest*: So is it the cause of all folly, to swarve from the same.

Prov.14.9. And this is the cause, *that the foole maketh a mocke of sinne,* and that he walketh in darkenesse. And the foole thus walking by the way, thinketh all other to be fooles, saith *Salomon* afterward. Even so doe you foolish Priests, and foolish maintainers of superstitious vanities, because you have none other ground, but your owne braine, your owne will, and your owne good intents. You thinke that the *London* Ministers, and wee that take their parts, are so foolish as your selves are, that we should only stay upon our owne wits and wills. Nay, we settle our consciences herein, upon the expresse commandement of God, and the examples of the most godly in all ages, and especially upon our Master Christ and his Apostles. And as poore and unlearned a souldier as I am, yet shalt thou know, that I have enough to say against them. And as the Christian souldiers, under *Julian* that wicked Emperour, would not yeeld to any shew of superstition, not so much as in the taking of their wages, to burne a little incense, nor to weare a garland upon their heads, because

Few such souldiers. the Christian souldier is commanded *to abstaine from all shew of evill,* and to fight and strive against the workes of darkenesse,

1 Thes.5. 22 and to reprove them, and so striving as he ought to doe, waite for the Garland: So rather would I starve under *Barwicke* walls, then doe as thou doest, and hast counselled me to doe, either in taking of a Benefice by such unlawfull meanes, or to enter into the Popes livery, my sworne enemie, because I am an English man, and to me most detestable of all other earthly

Marke this, O ye Conformatists. creatures, because I am a Christian man, for I know, and am fully perswaded by the word of God, that the Pope is the very Antichrist, the sonne of perdition: against whom, with heart and hand I doe thinke my selfe most bound to fight. Therefore

my

my heart ariseth in my body, when I see thee and thy fellowes cloathed like his Chaplaines, that burned the blessed Bible, and our faithfull fathers and deare Brethren in our eyes.

You say that it is great wisedome for you, to weare this Popish geare, and call other men fooles that will not doe it. Then was there greater wisedome (say I) in the Pope and his Priests, that have taught you thus to doe. *So may men say of a hundred points of Popery*, that you maintaine, buying and selling licences, dispensations, pluralities, absolutions, and other merchandise of that Romane Antichrist. And I doe aske you all, as you will answer before God, what doe you by these your deeds, but approve that Romish beast, and labour to heale his deadly wound, *and so to make a mocke of a reformation of Religion?* But God will not be mocked. There was never yet any reformation begunne, and after repented, but it was terribly punished. *It is better not to have knowne the way of truth* (saith Peter) *than after they have knowne it, to turne from the holy Commandement. You began to runne well* (saith Paul) *what carnall imaginations have hindred your course?* Seeing we have begun the true Religion, by casting away mans traditions, worshipping God in spirit, as our Saviour Christ hath taught us, hee will not be content that you maintaine, these carnall, beggerly, Antichristian pompes, rites, lawes, garments and traditions. Therefore like as *Paul* cryeth out against the *Galatians*, and calleth them fooles, and counteth them bewitched, for turning backe, but to Jewish ceremonies: So might I call thee a foolish Papist, bewitched by Antichrist, that thus rayleſt against the Ministers of Christ, for the maintenance of thy fooles bables, borrowed of the Papists.

Marke this.

2 Pet. 2. 20, 21.

Gal. 3. 1.

Bern. They call the London Ministers, either Anabaptists, or Johnabaptists. It is the one I am sure, I cannot tell what they meane.

Mil. They cannot be without great malice called Anabaptists, who have written and preached so plainly and purely against that perilous sect, against the Rebaptizing, against the Justification of workes, against their fond communitie, against their lawlesse life, that they call Spirituall, against their denyall of Christian men to beare rule: for these are the chiefe of their opinions, against the which, these godly men

men have continually preached, and theſe errours will now ſpread doubtleſſe, ſeeing that ſo many good Preachers are put to ſilence. How be it in very deede, there is ſome cauſe, why they may be likened to *John* Baptiſt, for he, though hee were of the Prieſts linage, yet did he renounce all their glorious garments, to begin our Chriſtian Religion, in all povertie and ſimplicitie, and herein our men follow his example evidently.

Bern. But they ſay, that your men denie to obey Magiſtrats, as doe the Anabaptiſts.

Mil. Nay there is great difference. The Anabaptiſts deny all power and governement of civill Magiſtrates, as a thing unlawfull. Our Miniſters ſay that this power and government, is an Ordinance of God moſt neceſſary, and moſt lawfull: therefore they quietly ſuffer all evill at the hands of the Magiſtrates, onely refuſing to doe evill at their commandement. Thus did *John* Baptiſt, thus did *Peter*, and *John* the Evangeliſt, profeſſing that they muſt obey God, rather than man. Now God commandeth that we ſhall not doe like the Idolaters: (which cauſed *Eliah* and all the good Fathers to have their ſacrifices and Ceremonies apart) but to cauſe them to turne to us, and not we to turne to them, to abſtaine from all ſhew of evill, which cauſed *Daniell* to open his windowes, and *Eleazer* to forbeare the eating of lawfull fleſh. Yea God commandeth to roote out the monuments of ſuperſtition and idolatry, and not to ſpare the Idolaters themſelves. This cauſed *Jehojada* the Prieſt, to doe what he did. God will have the falſe Prophets aſhamed of their garments, wherein they have deceived.

Acts 4.19.

1 Kings 18.30.

1 Theſ. 5. 22.

Dan. 6.10.

Zech. 13. 4.

Howbeit, this is the old craft of Stan, to charge Gods ſervants, as factious and ſeditious. *Elijah*, and *Eliſha*, *Michaiah*, *Iſaiah*, and *Jeremiah*, and all the true Prophets have thus beene charged, and when the Prieſts could not cauſe the Princes to impriſon them, or to ſlay them, yet would they charge them as *Amaziah* did *Amos*, and Canterbury of late did *Leaver*, that they ſhould not preach neare the court, and the great Citie, where the Prince was. Yea Chriſt and his Apoſtles, who preached moſt perfect obedience to God and to Governours, were counted blaſphemers of God, and deſpiſers of ſuperiours, Samaritans

Amos 7. 12.

Looke to this, Oye Magiſtrates in time.

maritans and workers with Devils. Therefore they muſt bee content to be railed upon, and reviled in this world, by phariſaicall hypocrites, as their Maſter was before them, and all his faithfull ſervants. As for them they follow their Maſter Chriſt and his Apoſtles, in all ſimplicitie and puritie of life and doctrine, praying for their enemies, and ſtill going forward in the Lords buſineſſe, whereas you follow the Phariſees and Papiſts, counterfeit hypocriſie and crueltie againſt Chriſts ſervants. They cry, *Come out from that Romiſh Babilon: looke not backe to that Spirituall Sodome*, flee from thence, touch none of that polluted ware. The Pope is Antichriſt, and all that Popiſh traſh is poyſon, Antichriſt and Chriſt can have no agreement, neither can their ſervants have any concord. 2 Cor.6. 17. Eſa.52.11.

Your men ſoberly ſay, that the Biſhop of Rome may not be openly profeſſed nor prayed againſt, and therefore you have put out of your Letany the prayer againſt the Biſhop of Rome, and his deteſtable enormities, but yet his liveries may be worne, and many of his lawes and traditions muſt needs be retained. Chriſts Miniſters doe crie with their Maſter Chriſt, *Paſce, Paſce, Paſce*, which you grant Sir *Bernard*, that you underſtand not. But your Archprelate of *Canterbury* (as all *England* ſuppoſeth by his doings) judgeth this precept plaine folly. They cry with the Apoſtle *Peter*, to all paſtors and Curates, *Paſcite, Paſcite, feede as much as lieth in you the flocke of Chriſt*: your ſide ſay, *Reade by thy ſelfe*, or by thy Journyman, or thy hireling that may ſerve two or three pariſhes, ſing in a Surpluce, ring two or three peales at the Burials, play upon the Organs, chaunt in the Quire, &c. This geare is eaſily done, and pleaſeth well the multitude. The Apoſtle *Paul* ſaith of himſelfe, in the reſpect of all Chriſt his true Miniſters, that hee hath a Stewardſhip committed unto him, and therefore crieth: *Woe unto me, if I doe not preach the Goſpell*. As for you and your ſide, you thinke this is a very ſmall matter. 1 Pet. 5.2. Good ſtuffe for the Popes Church. 1 Cor.9. 16.

Againe *Paul* ſaith, *Preach tempeſtive, intempeſtive, In ſeaſon, and out of ſeaſon*. And where God by *Malachy* commandeth, *That the lips of the Prieſt ſhould keepe knowledge, and that the people ſhall require the law at his mouth*: you require little or nothing of your Engliſh Prieſts, but to ſay the Cate- 2 Tim.4.2 Mal.2.7.

chiſme, and to weare a Cap, Coope, and Tippet. God ſaith by
Prov. 29. 18. *Solomon, Where there is no Prophesie the people periſh.*
Marke this good Reader, and pray for the ſame with us.
These Godly Miniſters call upon the high Prelates for Eccleſiaſticall Diſcipline, *and to have the Church reformed*, as our Maſter Chriſt appointeth. Your Proctors and maintainers will have none other Diſcipline than the Pope had, which was gainefull to the purſe, and ſo groweth the corruption of manners worſe and worſe: *Theſe cry for the election of Miniſters by their learning and manners*, according to *Pauls* rule; and that the drunkards, and filthy covetous, the perjured, the blaſphemers, and ſuch like be not ſuffered in the Miniſtry.

To make an end of a matter that is infinite and endleſſe, theſe Miniſters of Chriſt, as they themſelves are faithfull Laborers: ſo teach they that he that laboureth not, ſhould not
2 Theſ. 3. 10. eate of the fat of the flocke: your Proctors approve and maintaine you that be loiterers, to devoure the Church goods, the ſweat of poore mens labours, and doe allow proprietaries and impropriataries, drones to ſucke the hony combe; yea they maintaine Hogs, Dogs, Wolves, Foxes, Simoniaks, Uſurers, men, women, and boyes, to ſpoile the poore lambs of Chriſt of all foode, both ſpirituall, and corporall, and under the cloake of a few Popiſh Ceremonies, *Your humane wiſdome that you boaſt of, is not of God, and therefore it is deviliſh.*

Bern. Did not I tell thee before, that thou couldeſt be welcome to no good company, neither that thou canſt get any ſubſtantiall living, unleſſe thou leave this railing?

Mil. I know the old Proverbe, *That Flattery getteth friends,*
Eſay 5. *and Truth getteth hatred*, and that the greateſt part, call good evill, and evill good. But I care not for ſuch good company,
Revel. 18. 4. with whom, whoſoever are partakers to communicate with them in their ſinnes, they ſhall have their portion alſo of their plagues. Thou and I have beene wretched ſinners in our youth, and God hath ſpared us long, and many times, and now hath ſet his marks upon us, to call us every houre to repentance: and ſhall we provoke him, with new and ſtrange ſinnes, that where ſtrength of body faileth, that we can no longer follow the luſts of the fleſh, we ſhould joyne our ſelves with the Papiſts the ſpirituall Sodomites, to tempt God worſe ten times than before?

Bern.

Ben. I pray thee *Miles* hold thy peace, thou maketh mee tremble with thy terrible words, and by calling old things to remembrance; and I tell thee, that though the Papists were Theeves and Robbers, and Sodomites, and soule killers, and what thou wilt, yet are we none such, for we doe all for policy.

Mil. Nay, all your doings are not policie. Have you no Religion? your Church service is no policie, and in the Archbishops advertisements, you have lawes temporall, meere Ecclesiasticall: your fasting dayes are not meere policie, for your Archbishop granteth Dispensations for forty shillings, that men may eate flesh in the dayes forbidden *Sana conscientia*, as though he had authority over mens consciences, unlesse they have his Licence. And (unlesse hypocrisie may be counted policie) There be many things in your Reformation, that will be found fond policie: *for what is this*, that both the Phisician of body and soule must be consulted withall, *before you may eate flesh*? was not this once plaine Popery? And what is the common babling of the Priests, that cannot read to edification, and therefore make all the English Service, like the old Mattins and Masse? Is it not that which *Esaiah* speaketh? *Because this people come neare me with their mouthes, and honour me with their lips, but have removed their hearts farre from me*, and their feare towards me was taught, *by the preceps of men*: *therefore will I Worke a wonder amongst this people, for the wisedome of their wise men shall perish, and the understanding of their prudent shall be hid.*

Note.

Marke this pretty stuffe.

Esay 29. 13, 14.

And let us consider to whom God speaketh, by his Prophet these words. Is it not to a people that had no open Idolatrie at that present? neither yet mumbled their prayers in a tongue not understood, as did the Papists? But to the Jewes that read and sung the Psalmes and Scriptures, in their owne mother tongue, howbeit they babled onely with the tongue like hypocrites, and the words were, as it were, of a Booke fast sealed. *Such trifling is now amongst you English Chaplaines.* For when you have read over one place of the Scripture fortie times, and yet you and your hearers are never the wiser, You say you have done your service, as said the Papists. Now (if you keepe this hypocriticall shew, onely for policy, and make it to serve you publikely to win your livings, or for to keepe the people in

Marke well.

Observe.

ſome feare, Doth not Chriſt call them all *Theeves*, that enter not in by him, but for their owne gaine to rob and to ſteale? And will not they and all men count him as a theefe, (good *Bernard*) that taketh great wages of a townеſhip to keepe their Kine, their Swine, or their Sheepe, and ſuffereth their cattle to ſticke in the mire, to periſh in the ditches, their ſheepe to rot and to run aſtray where they liſt, and pulleth their fleeces off from their backs, and ſpendeth all that he can ſcrape from the flocke, upon his owne belly?

Bern. Yes marry, that were a theefe indeede.

Spirituall theeves, the worſt theeves.

Mil. O *Bernard Bernard*, this ſpirituall theefe is worſe by far, who robbeth ſoules & bodies, and by his evill example maketh the poore ſheep to think, that there is none other world, no God to puniſh and therefore as he robbeth from them, ſo they may without perill, rob from him and all others. That filthy Rome

Rev. 11.8. is called the ſpirituall *Sodome*, *Egypt*, and *Babilon*, whom wee ſhould abhor, and from whom we muſt fly, ſo that we may touch no uncleane thing that commeth from thence.

Be warned, O England.

Take heed. A great light ſhineth unto *England*. Beware leaſt it be not more eaſie at the day of judgement to the Sodomits, then to the Engliſh mock-goſpellers. But whereas you ſaid Sir *Bernard*, that you doe all for policy, I will tell you what me think were a good point of policy; the Pope and the Papiſts count him an Apoſtata, and a renouncer of their Faith & Religion that weareth not ſuch attire as they preſcribe for the Prieſt *ſecular* and *regular*. Therefore ſeeing the Prieſts and people of

Good counſell, and the beſt policy. Obſerve this.

England do profeſſe with mouth, that they renounce the Popes religion, this ſeemeth right policy, to caſt away theſe garments, in ſigne of full deteſtation, that bothin word & deed may conſent together. Thus have good men beforeus given us a patterne of perfect policy. And what a policy would they that have Abbies call this at the Friers and the Monks ſhould come again to their houſes in their old Popiſh apparrell, and claime their lands and livings, and ſay they would be no Papiſts, they would ſay their Matins and Evenſong in Engliſh, as the ſecular Prieſts doe, how would many of them like of this policy?

All this will not bide.

Bern. My Lord my Maſter will like it never a whit.

Mil. What if the croſſe and candleſticks, the Images, and the Banners, and other Popiſh-traſh (which are no worſe than theſe things

things which you have already) ſhould be offered you under the name of policy: were this any other than to bring in an Engliſh popery?

Bern. Nay the Biſhops will never ſuffer this.

Mil. That old D. *Turner* (reverend in other Nations abroad for his great learning, and amongſt the godly at home, for his great zeale, his travells, his perills ſo long ſuſtained, & his great conſtancie) did almoſt 30. yeares ago, eſpy and bewray unto the world, the craft of Satan, that laboured to make Popery policy, and ſo to goe about to cure the wound of the beaſt, which being in it ſelf uncurable, ſhould yet in another beaſt be cured: who ſhould doe all things that the firſt beaſt could doe before him, and ſo, after a ſort ſhould cauſe men to worſhip the firſt beaſt, whoſe deadly wound was in the ſecond healed. His invention was pretty and pleaſant, of the *crop-eared Fox*, who now was become the Kings beaſt, and the Kings game, that no man might hunt it: wherin he worthily reproved that fooliſh policie. *Steven Gardiner* in his book of diviliſh Sophiſtrie, maketh the ſubſtance of Popiſh religion to ſtand upon garments, and ſuch other Popiſh inventions, even as the rich merchants ſubſtance ſtandeth upon farthings. Is it a good policy (I aske thee *Bernard*) to maintaine the Popes ſubſtance, and to defie the Pope? The name of D. *Turners* Book.

Bern. Nay, fie on that policy.

Mil. The Pontificall (which is the Booke whereby the Prieſts were made) calleth theſe garments *veſtitum religionis*: Not onely putting holineſſe in the garments, but alſo meaning, that he receiveth that Religion, whoſe garments he weareth. But our Religion left us by Chriſt, and practiſed by his Apoſtles, is none ſuch. It ſtandeth not in Viſers, Shewes, nor garments, but in the power of Gods Spirit, and the faithfull uttering of his holy Word. The beauty of Chriſt his Church is inward, his Prieſthood is ſpirituall. Pſal. 45.

Ber. But *Miles*, Is it not a comely thing, to have ſome faire and coſtly garments in the adminiſtration of the Sacraments?

Mil. No *Bernard*, for that were either Jewiſh or Idolatrous. And in theſe outward ſhewes, they both would exceed us, for their riches and wealth: and becauſe they put therein their holineſſe, which we may not doe. But we muſt follow our Maſter, and not go before his wiſdome. The garments and Ceremonies Note.

monies which once were glorious and commendable in the Church, becauſe they were appointed of God for a time; Did our Maſter Chriſt aboliſh at his comming, and appointed another manner of worſhip, than was either in Idolatrous *Samaria*, or amongſt the Jewiſh at *Jeruſalem*. And where doth hee give leave to *Peter* or to *Paul*, or to man, or Angell, to appoint new garments to ſerve him in, or to miniſter the Sacraments therein? And if he give no leave to any in his Church (whom hee will have to be kept as a chaſte Spouſe to himſelfe) to adde, or to diminiſh his doings, in Cerimonies or garments: who is he that dare take leave to himſelfe, but a companion of the Romiſh Antichriſt?

2 Cor. 11. 3.

Bern. The Queene doth command it for policie, not for any Superſtition, how ſoever the fond people doe abuſe it.

Mil. Ah that your politicall Proctors eyes are ſo blinded, that they cannot ſee, that ſo long as the ſuperſtitious things remaine, that ſuperſtition which hath beene ſo long rooted in the hearts of the people (whereunto man is ſo prone by nature) can never be taken away. And therefore it were a moſt neceſſary policie for the Queenes Majeſtie, and all Chriſtian Princes, to roote out from the eyes of the people, all the monuments of Superſtition and Idolatry, according to Gods Commandement, and the words of the firſt Inſtitution. Thus *Moſes*, *Ezekiah*, and *Joſiah*, deſtroyed the Idolls, and the Idolaters monuments, even the Serpent ſet up by Gods Commandement, a ſigne of Chriſt, and a Sacrament of Gods favour and mercy. And *Jehu* killeth the Idolatrous prieſts in their Prieſtly garments. For none of theſe good Rulers could think, that their Commandement was able to turne ſuperſtition into policie: neither had they any ſuch power or authority, becauſe God had commanded the contrary.

Marke this, O ye Chriſtian Magiſtrates, and frame your policie to Chriſtianity.

2 Kin. 10. 24.

Beſides this (to looke upon the matter rightly) there is nothing that toucheth Chriſts Religion more neare, then the manner of making of Miniſters, and the forme of the miniſtring of the Sacraments. Wherefore nothing is further from policie: like as in the appointing of theſe twaine, Chriſts ſimplicitie is cleane contrary to humane policie. Therefore is it no marvell though mans wiſedome doe not like it.

I have alſo read in a Booke of that Godly Father *Martin Bucer*, (whom your ſide boaſteth of ſo much) that the tenthes and the firſt fruits, taken from Benefices, are ſacrilledge and robbery, though they be called meere policie. All is not good policie, that beareth the name of policie. For the wicked Impropriations, Pluralities of Benefices, adoration of the Sacrament, Excommunication and Abſolution for money, and many moe Popiſh practiſes, have now the name of policy. But curſed is that policy that maintaineth any Popiſh powling, idleneſſe, ſuperſtition, or Idolatry.

Bern. Why? may not a King command ſuch things for good purpoſes, that the Pope hath abuſed?

Mil. Both the commander and the obeyer have their limits in Chriſt, in the feare of the Lord, not againſt the will of the Lord, to edification not to deſtruction. Howbeit, it were too long to anſwer all that may herein be ſaid, and the evills are too evident, ſo that much needeth not. But this muſt all Chriſtian Princes know, that the King himſelfe is bound to have *Gods Booke by him continually, and thereby to direct his policie, that he turne neither to the right hand nor to the left.* For when he caſteth away the Word of God from his policie, there is no wiſedome therein. I could tell you further of Licences and Diſpenſations, and other Popiſh Lawes, which are covered with the cloake of policie. Howbeit, all this is but a cropping of that Romiſh Reinolds eares, and ſo to bring in an Engliſh Poperie.

Note this.

Deut. 17. 18. Jer. 8. 9.

Looke in the end of this book.

Bern. Nay *Miles*, you are farre overſeene, to call this an Engliſh Popery. For you are bound, not onely to obey your Prince for feare of puniſhment, but alſo for conſcience ſake.

Mil. This ſentence of the Apoſtle, doth bind us in conſcience, to have a love and reverence unto our Prince, as unto Gods Lieuetenant, and of a faithfull heart and conſcience to obey him and to aſſiſt him with our bodies, and to aide him with our goods, ſo long as he doth this office, in maintaining good things and good perſons, and puniſhing evill men and wicked doings. For this cauſe *doe we pay tribute*, ſaith *Paul*, that the Prince may be able to maintaine the good, and to puniſh the evill, as Gods Miniſters. For example. All the people were

bound

Exod. 32. 27. bound to assist *Moses*, in destroying the Idolaters, and that I doll in the Wildernesse, and to helpe him with their goods, in the making of the Tabernacle, and to aide *Jehu*, in destroying the Idolatrous Priests, and Temple of *Baal*: and to obey *Hezekiah* and *Josiah*, in the destroying of the Idolls and idolatrous Monuments in their times. But no man was bound to obey *Jeroboam*, *Ahab*, *Jehoram*, *Ahaz*, or any of the wicked Kings, commanding any Superstition or Idolatry: though for conscience sake, because God placeth evill men over us for our sinnes, wee may never cease to doe our duties towards them; which is, first, to give unto God our selves wholly, then, to give unto *Cæsar* that which appertaineth unto him, such tribute and service as is requisite.

2 Kin. 10. 25.

1 King. 12. 28.

As concerning wicked commandements, we must say, *That we must obey God rather than man.* For Israel is sore threatned, that Gods wrath shall come upon them, because they walked after the commandement of the King. And though *Josiah* had taken away all the idolatries and superstions, which *Manasseth* his Grandfather had set up, and his Father *Amon* had maintained: yet was it so farre of, that the commandement of those two wicked Kings could excuse the people, that notwithstanding some repentance in the dayes of *Joiah*, the Lord turned not from the fierce wrath, wherewith he was angry against *Juda* and *Jerusalem*, but put them forth of his sight, for the sins of *Manasseth*. Whereby we may see, that we may not obey any wicked commandement of any Prince, unlesse we will expose our selves to Gods heavy displeasure, as that people did, which obeyed the commandement of *Manasseth*.

Act. 4. 19.

Hos. 5. 11.

2 King. 17 18.

An

An hundred Points of *Popery*, yet remaining, which deforme the *English* REFORMATION.

1 FIrſt, the Popiſh names and offices, the Archbiſhop, or Primate of England whoſe office ſtandeth not ſo much in Preaching, as in granting of Licences and Diſpenſations, according to the common Law, &c.

2. Secondly, That he is called Lords grace, or Gracious Lord, contrary to the the commandement of Chriſt, Luke 22.25.

3. Thirdly, that the other Biſhops, are called Lords, have domination, and exerciſe authority over their Brethren, contrary to the commandement of our Saviour Chriſt, Mat. 20. 25. 1 Pet. 5.4.

4. That they have the honours of Countie Palatines, &c. contrary to the example of the Apoſtles, and the Apoſtolike Preachers, both of old times, and of our times in all reformed Churches,

5. The glorious Chancellor, and his craftie courts.

6. The proud Deane and his Office.

7. The Subdeane with his.

8. The Chanter.

9. The Canon.

10. The Petty Canon.

11. The Virgiver.

12. Rector Chori.

13. The Epiſtler, that doth read ſome patch of the Epiſtle.

14. The Goſpellar that doth read ſome peece, of the Goſpell.

15. The Quireſter.

16. The Quire or Cage, wherein they doe ſeparate themſelves from the Congregation, and cauſe the word not to be underſtood of the people.

17. The ſinging Clearkes.

18. The Organiſt.

19. The Organ Blower.

20. The Commiſſarie and his Court.

21. The Summoner or Apparitor.

22. The Parſon.

23. The Vicar.

24. The Chaplaine.

25. The idle Reader.

26. The Pariſh Prieſt.

27. The Prebendarie, Stipendaries, Pencioners that ſell Benefices.

28. The Beadmen at burialls, and afterward.

29. The hired Mourners in their mourning garments, &c. So that here is no thing taken of Chriſt, nor his Apoſtles, neither concerning names, nor office, but onely of the Pope, that Romane Antichriſt.

The Court of Faculties.

1. *Licenſes to marry in times forbidden, as in Lent.*

2. *In Advent.*

3. *In Gange Week.*

4. *In Embring dayes.*

5. *Item, Licenſes for marriage to perſons forbidden, Which containeth many points.*

6. *Licenſes to marry in places exempt.*

7. *Popiſh divorcements licenſed.*

8. *Diſpenſations to eat fleſh.*

9. *And thoſe Writings have this point of Popery,* Sana conſcientia, *as though they had authority over mens conſciences.*

10. *And all this for mony, and ſuch a ſumme of money, as the poore men cannot reach unto.*

11. *Diſpenſations for boyes and dolts, to have Benefices.*

12. *Diſpenſation for non-Reſidents.*

13. *Diſpenſations with them that doe not preach.*

14. *Dualities.*

15. *Trialities.*

16. *Tolleration.*

17. *Pluralities.*

18. *Tot quots.*

19. *A Lordſhip over the whole Clergie, and all their Courts.*

20. *Excommunication for fees not paid.*

21. *A ſale of Abſolutions for mony.*

22. *Both the Phyſitians ſpirituall and corporall muſt be conſulted withall, before you may have licenſe to eat fleſh. Which high point of Divinity, Was learned forth of Boſton pardon.*

23. *Buying and ſelling of Advowſons.*

24. *The abſolution of one man for another.*

25. *Full power to diſpenſe with all cauſes, that the Biſhop of Rome could diſpenſe with, the Prince excepted, Which comprehendeth manifold points of poyſonfull Popery.*

26. *Briefly, the popiſh enormities, and deformities of this Court, are innumerable. Wherefore we will labour no longer to account them.*

The Commiſſary his Court.

1. *THis robbeth the Church of her Government, uſed both in the old and new Teſtament.*

2. *Secondly, this is contrary to Chriſts Commandement,* Dic Eccleſiæ, *and to the example and doctrine of* Paul, *to excommunicate alone.*

3. *Thirdly, to abſolve alone.*

4. *To ſit in judgement alone.*

5. *To retract the ſentence, that with the invocation of the name of God he hath pronounced.*

6. *And to do this for money.*

7. *To excommunicate for money matters, and for trifles.*

8 *To abſolve without manifeſt repentance.*

9. *To*

9. *To pole ſomething of every pariſh.*

10. *The poling of the Prieſts.*

11. *The light puniſhment of adultery.*

12. *The open, known, and continuall periury, of the Church Wardens, committed in that Court.*

13. *The committing of penance, the Congregation not being ſatisfied.*

14. *Diſpenſations for the times of Mariage forbidden, and for not asking in the Church.*

15. *The poling of the Proctors.*

16. *Of the Regiſters.*

17. *Of the Apparitors.*

18. *Of the Clerkes, for Writing of Bills.*

19. *Of the bribery in ſelling of books.*

20. *The Prieſt muſt be ſworn to his Ordinary.*

21. *The new come Prieſt muſt pay ten ſhillings for the ſight of his letters of orders.*

22. *All ſentences for the moſt part are to be given by popiſh Canon Laws, which are intricate and infinite.*

So that he that will wade further herein, ſhall enter into a Sea of Popery, and ſhall ſee the decay of Religion and godlineſſe creep in by this Court, and that this is nothing but a pack of popery, and a puddle of corruption.

Groſſe points of Popery evident to all men.

1. *OLd Monkes, and Fryars, and old popiſh Prieſts, notorious Idolaters, openly periured perſons, halting hypocrites, manifeſt Apoſtates, are allowed in place of true and faithfull Paſtors.*

2. *Another ſort of vagabond Miniſters of no place.*

3. *Thirdly, the running and riding to be made Prieſts, and to prole for benefices.*

4. *The common Symony of the Prieſts many wayes.*

5. *The ſpoile of benefices by Patrons.*

6. *Impropriations.*

7. *The Parſon robbeth the Pariſh, and the poor Vicar muſt ſerve the cure, and do the duty.*

8. *The Parſon may lie abroad without checke, and do no duty to the Pariſh.*

But he that doth the duty, ſhall be bound to the Popiſh attire, and whatſoever it pleaſeth the ordinary.

9. *Miniſters made, neither in election, vocation, nor approbation agreeable to Gods Word.*

10. *Boyes, Papiſts, Drunkards, Idiots, Idols, as* Zachariah *calleth them,* Zach. 11.

11. *Eleventhly, learned Miniſters may not preach, without new Licenſes, although in the ordaining of them they are commanded to preach the Goſpell.*

12. *Some may preach, and not miniſter the Sacraments.*

13. *Deacons made to other purpoſes than Scripture appointeth.*

14. *They may minister Baptisme, but not the Communion: they may minster the Cup, not the Bread.*

15. *The Images of the Trinitie, and many other monuments of Superstition, generally in all Church windowes.*

16. *The holy Sacraments, mixed with mans traditions.*

17. *The want of examination, before the receiving of the Lords Supper.*

18. *In many places it is used like a Masse.*

19. *The want of true Discipline for the whole Congregation.*

20. *The Popish apparrell of the Archbishop and Bishop, the blacke Chimere or sleevelesse coate, put upon the fine white rotchet.*

21. *The great wide sleeved gowne, commanded to the Ministers, and the charge to weare those sleeves upon the armes be the weather never so hot.*

22. *The horned cappe.*

23. *The Tippet.*

24. *The Surplesse in little Churches.*

25. *The Cope in great Churches.*

26. *The Lordly power of the Bishops and their Princely Parks and Palaces.*

27. *Their riches gathered together by popish meanes, Procurations, Synodalles, &c.*

28. *Their pompous traine of proud idle swinge breeches, in the stead of Preachers and Schollers.*

29. *Their temporall offices.*

30. *Their want of exercise in learning.*

31. *The want of Discipline in the ministery.*

32. *Furred hoods in Summer of their great Doctors.*

33. *Silken hoods in their quiers upon a Surplesse.*

34. *The gray amise with Cattes tayles.*

35. *The Organs playing away halfe of the Psalmes.*

36. *To sweare by a booke in their common courts.*

37. *To save a theefe if he can reade Lattin, because he is one of them,* Legit ut Clericus.

38. *The common swearing by our Lady not reproved.*

39. *And observing of the Ladies dayes, and Ladies feasts, which are confirmations to such oathes and swearers.*

40. *Faires and markets upon the Sabbath dayes. Lewd playes on the same dayes.*

41. *Putting of the caps at the name Jesus*

42. *Crossing the corpes with linnen cloathes, and such like.*

43. *Ringing of handbels in many places.*

44. *Crossing of themselves in their prayers.*

45. *Ringing of Bells in the place of preaching, when the Priests take possession of their benefices.*

46. *Ringing of Curfew upon hallow evens.*

47. *Ringing three peales at the burialls.*

48. *The visitations of the Bishops and*

and others, onely for money.

49. Diſpenſations with the rich men for all things: but not with poore men that have no money.

50. Offering at burials, and the offering of the woman at her Churching.

The Churches ſervice, and chiefeſhew of holineſſe.

1 First, the onely reading in the place of feeding, by the applying of the word to the conſcience, is rather an Engliſh Popery, than a true Chriſtian Miniſtery. Chriſt commandeth us to feede. So doth Peter exhort his fellow Miniſters, Paul commandeth to chuſe ſuch and none other.

2. The whole forme of the Church Service is borrowed from the Papiſts, peeced and patched without reaſon and order of edification.

3. In the Common prayers the Prieſt prayeth for the Queene, and the people anſwer of another matter.

4. They pray alſo that all men may be ſaved without exception: and that all travailing by ſea and by land, may be preſerved, Turkes and Traytors not excepted, &c.

5. They pray to be delivered from lightning and tempeſt, When there is no danger of it, &c.

6. All theſe Church Prayers and Sacraments, are tyed to a popiſh Surplice.

7. Their Saints dayes, and their ſubſcript ſervice.

8. Their Wakes and Idolatrous banquets

9. Their Lent ſtill obſerved in the ſame time and manner.

10. The Embring dayes.

11. The hallow Even.

12. The Fridayes and Saterdayes.

13. All their fiſh feaſts.

14. The croſſing in Baptiſme.

15. That the godfathers and godmothers ſhall promiſe, that the childe doth beleeve, and doth forſake the devill.

16. The neceſſitie of Baptiſme.

17. The Lords Supper in time of neceſſitie, to be miniſtred to one alone.

18. The private Baptiſme.

19. The Ring in Marriage.

20. The Churching of women With this Pſalme, That the Sunne nor Moon ſhall not burn them.

21. The confirmation of children, by laying on of the hands of the Biſhop, to certifie them of Gods favour, by this ſigne of mans invention.

22. The making of the Miniſters, by laying on of the hands, and ſaying, Take the Holy Ghoſt.

23. The miniſtration in a Wafer cake.

24. The kneeling before the Cake.

Ier. Peace, here be too many. But me thinks *Miles*, that there be some points here reckoned, that are smally to be accounted of, and are but very trifles.

Mil. That is true, for all popery is but trifles. But what hath Christs Church to doe, with the poysonfull leaven of popish trifles? Christ with Antichrist? A little leaven corrupteth the whole lumpe. *A little poyson* (1 *Cor.* 5.6.) *the wholepottage.* And many shall make a great heape. And how can we account it a good reformation, where so many points of popery doe remaine? Or why should men in paine of prisonment, or losse of living, be bound to subscribe and allow all these points of popery? But because thou and thy fellowes should not quarrell, about the smallest trifles, *I doe give thee seavenscore to the hundred.* And wherefore is the glorious glasse of the Gospell, by Gods mercy set before our eyes? but that wee should wipe away, all these Popish blemishes, from the face of our English Church, in the which we doe boast of a reformation. God for his mercy grant, that we may once see a right reformation in this Church, to the glory of his name here in England, Amen.

1 Corinth. 3. 13. *The fire shall try every mans workes of what sort it is, Whether it be gold or silver, timber, straw or stubble.*

A word to the well disposed Reader by Dr. *Ames*, in his fresh suit against Humane Ceremonies in Gods worship; shewth that the Author of this booke was, that learned and famous preacher Mr. *Anthony Gilby.* *In the beginning of queen* Elizabeths *dayes.*

The Table.

POpe Iginius *ordained, that the Churches should be hallowed without solemnitie, in the yeare of our Lord* 143.

Pope Sixtus *the Second ordained first the Altari, en the yeare of our Lord* 590.

Pope Adrian *the first Bishop of Rome ordained the Surpluce, in the yeare of our Lord,* 796.

Decret. li. 3. tit. 1. c. 10. Pantateon, *they say, that in the year* 1214. *Pope* Honorius *ordained kneeling to the Sacrament. Here the Sacrament was made an Idoll, as* Jewell *saith in his first booke against* Harding, *brought in Anno Dom.* 214.

Pope Martin *the first, ordained that the man and his wife should not lie together before the Priest had blessed them and hallowed their bed, in the yeare* Anno Dom. 643.

Platina *and* Sabellicus *write, that in the year* 147. Pius Primus *brought into the Roman Church, The conjured Font.*

Sabellicus, Polidorus, D. Barnes, *these do write that in the yeare* 143. *Pope* Higinus *brought in Godfathers and Godmothers.*

Gratianus, Fasciculus temp. Polidorus, D. Barnes, *these write that in the*

the yeare 198. Victor primus *ordained Women to baptiſe children. This maintaineth the hereſie, that children dying without baptiſme, are condemned.*

Diſtinct. 5. de conſecra. cap. De his vero, *is written, that in the yeare* 310. Clemens primus *brought in Confirmation, or Biſhopping of children, that he was no Chriſtian that wilfully left this undone.*

Pope Melciades *came after, and affirmed it to be a more worthy ſacrament than the Sacrament of Baptiſme.*

Volateranus, Platina, Sabellicus, Polidorus, *theſe do write, that in the yeare* 404 *Pope* Anaſtaſius *brought in Standing at the Goſpell.*

Platina, D. Barnes, H. Pantateon, *theſe doe write, that in the yeare* 530. *Pope* Bonifacius *ordained, to devide the Chancell from the body of the Church.*

Platina, Durand, D. Barnes, H. Pantateon, *theſe do write, that in the yeare* 603. *Pope* Sabinian *brought in Bells.*

Vertue attributed to Bells.

Firſt, they ſtir men up to devotion.

Secondly, they preſerve the fruits.

3. *They keepe both the mindes and bodies of the faithfull from all dangers.*

Fourthly, they put to flight the hoaſts of our enemies, and diſpatch all the ſubtilties of their evill willers.

Fifthly, they cauſe the boyſterous windes, hayle, and all ſharpe ſtormes, the violent tempeſts, the terrible thunderings to ceaſe.

Sixtly, they drive away, all wicked ſpirits and Devills.

Chronica Chro. Volateranus, Platin. *theſe do write, that in the yeare* 633. *Pope* Vitalianus *brought into the Church Organs.*

Chriſtianus, Maſſæus, Chro. mundi. *theſe do write, that in the yeare* 796. *Pope* Adrian *ordained the Simpleſſes.*

Durandus, Platina, Volateranus, Gratianus, *theſe doe write that in the yeare* 653. *Pope* Gelaſius *brought in Prickeſong. Pope* Gregory *Plainſong. Pop.* Vitalianus *Deſcant.*

Platina, Sabellicus, Polidorus, Gratianus, *theſe do write, that in the yeare* 119. *Pope* Alexander *ordained unleavened bread, or round cakes ſmall, ſaying, this oblation, the leſſe it is, the better is it.*

Alſo, why it is round like a penie. Antonius *ſaith, Becauſe Chriſt was ſold for thirty pence.*

Durandus *ſaith, that it is made round, becauſe the earth is round. And another ſaith, that the outward ſigne may ſignifie him, that wanteth both beginning and ending.*

Durandus, Polidorus, Pantateon, *theſe do write, that in the yeare* 375 *Pope* Damaſus *brought in the Church, The firſt preſcript order for the ſervice in the Quier.*

Durandus, Chroni. Chron. *theſe do write that in the yeare* 1073 *Pope* Gregory *the ſeventh brought in, The priſcript number of pſalmes & leſſons.*

Platina, Maſſæus, Poliodorus, Pantateon, *theſe do write, that in the yeare* 444 *Pope* Leo, *or as ſome write, Pope* Hillarius *ordained the Gange dayes, or Rogation weeke.*

Duran-

Durandus, writeth, that Pope Grego-
ry, or Gelasius, ordained the Collect
&c.

Platina, Aelius, Fasciculus temp.
Chron. that in the yeare 739. Pope
Gregorius ordained Priests Crowne,
and Shaven heads. Many
other English Prelates, &c.

Sabellicus Writeth, that in the yeare
Stephanus ordained Copes
&c.

Men appointed no garments to
be worne in the Church, but hallowed
&c.

Platina, Grafton in Written, that
in the yeare 871. Pope Nicholas &
Concilium, did forbid Marriage in
Lent, and at other times.

Paul calleth it the doctrine of devils.

Sabellicus, Poliodorus, Lib. Con-
cilium, Eutropius, these do write, that
in the yeare 139. Pope Telesphorus
ordained, that the Masse should be
sayd before Ea-
&c.

Platina, &c. cap. Tenui, Platina,
Sabellicus, Poliodorus, D. Barnes,
that Anthony lived in the yeare 306. Pope
Caius ordained Ember Fasts.

Platina, and Volateranus do write,
that in the yeare 345. Pope Bonifaci-
us ordained Rogation, Fridayes, and
Saturday fasts.

Poliodorus, and Pantaleon, these
do write, that in the yeare 429. Pope
Bonifacius ordained Saints Eaves
fasted.

Thomas Rudb, and Johan. Capg.

these do write, that in the yeare 1088.
Pope Urbanus ordained Canterbury
to be the chiefe Patriarchall Seate.

All Popish Holy dayes, had the like
beginning, as we by Thomas Brandon
Booke of Reliques, as to be seene.

All these Popes were Antichrists
one after another, and there are none of
these Ceremonies and Monuments of
Idolatry, but came all from these Anti-
christs, besides the Lordly government
of Bishops, Popish Excommunications
and Absolutions, Pluralities, Trialli-
ties, Tot quots, with such other Dis-
pensations and Licences, Inquisitions,
Inductions, Proxies, and Seuages, &c.
These all fill the purse, and were insti-
tuted of Antichrist, to hold up his King-
dome. All these do the Traditioners still
maintain, directly against the contrary
doctrine, which Samuel Lee before re-
cited, doth affirme, to be wicked Masse and
Idolatry.

The true Disciplines, by Gods Word,
Without the which no true Religion can
be, and which continued in the Church
there do hold still maintained, how the
Traditioners utterly overthrow. And
therefore they can not truely affirme and
say, That they do detest all Antichri-
an Idolatry: neither yet that they pro-
fesse in all points of true doctrine, with
all godly Reformed Churches, when
these mischiefes are maintained, and
true Discipline banished, which of ne-
cessity must be joyned.